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The Right Reverend R. O. Hall, M.C. — Bishop's House, Tel. 25753.

DEAN

The Very Rev. F. S. Temple, M.A. — The Dean's House, 1, Lower Albert Road Tel. 25757.

CANON RESIDENTIARY

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St. John's Cathedral
Tel. 25015

The Rev. J. W. Foster
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The Dean.

ASSISTANT EDITOR AND CIRCULATION MANAGER

The Rev. J. G. Froud — Tel. 25015.

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St. John's Review

ORDER OF CONTENTS

	Page
Prayers of Famous Men and Women	1
New Year Sermons	1
The Dean's Letter	2
Notes and Notices	2
9 O'clock Choir	4
From Christ Church to a Country Parish	6
Here and There	6
Good Will Mission to Korea	9
Books	11
The Rev. J. G. Froud	12
Audience with the Pope	13
Letter from Cyprus	14
Cathedral Badminton Club	18
"An Eye for Colour"	18
A Simple Church Dictionary—IX	19
St. James' Settlement	20
Children's Corner	
Charlie, the Cathedral Mouse	22
Children's Church	23
Cathedral Flower Rota	24
From the Register	24
Sidesmen's Rota	25
Cathedral Activities	26
Cathedral Kalendar and Music List	inset

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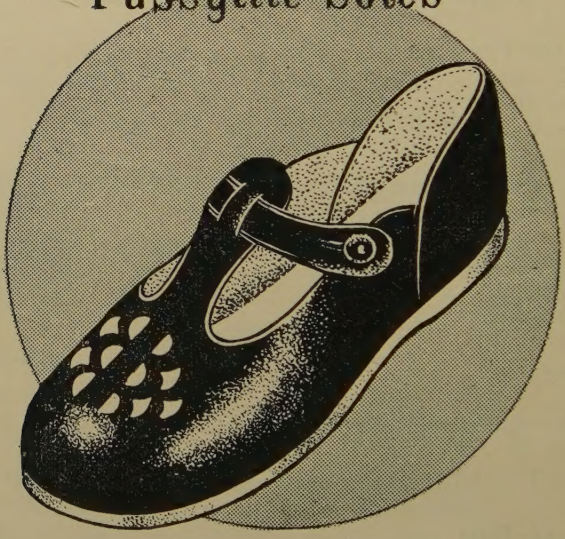

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St. John's Review

No. 1. JANUARY, 1958. Vol. XXV.

PRAYERS OF FAMOUS MEN AND WOMEN

O Thou, from whom to be turned is to fall,
to whom to be turned is to rise,
and in whom to stand is to abide for ever:
Grant us in all our duties thy help,
in all our perplexities thy guidance,
in all our dangers thy protection,
and in all our sorrows thy peace;
through Jesus Christ our Lord. Amen.

St. Augustine (353-430)

NEW YEAR SERMONS

In order to help us all follow up the Mission, the Dean will preach a course of Sermons on Prayer at 11 a.m. Mattins. These will owe much to Alexander Whyte's great sermons on Prayer but of course the Professor must not be held in any way responsible for the final result.

Bible Types of Prayer

January	5th.	Jacob—wrestling.
January	12th.	Interchange of Pulpits. The Rev. R. C. Symington.
January	19th.	Moses—making haste.
January	26th.	Elijah—passionate in prayer.
February	2nd.	Job—groping.
February	9th.	The Psalmist—setting the Lord always before him.
February	9th.	The Rev. J. G. Froud's farewell Sermon.
February	16th.	Habakkuk—on his watch-tower.
February	23rd.	Our Lord—sanctifying Himself.
March	2nd.	Our Lord—in the Garden.
March	9th.	One of Paul's prayers.
March	16th.	One of Paul's thanksgivings.
March	23rd.	Confirmation Service.
March	30th.	Palm Sunday and laying up of Hong Kong Defence Force Colours.
April	6th.	Easter Day; the man who knocked at midnight.

On the weekdays in Lent on Tuesdays after Evensong there will be a school of Prayer to help us learn the various parts of prayer and how to practice it together.

Confirmation Classes.

These will start in the Deans House at 5.15 p.m. on Tuesdays, beginning on Tuesday, January 7th. During Lent they will join in with the weekday Lent Services.

THE DEAN'S LETTER

It was very exciting to see the Cathedral so full every evening of the Mission Week—clearly things are happening from the number of resolution cards that were taken away. We are most grateful to Brother Michael for the way in which he gave himself so unsparingly to the Diocese; and it is now for us to follow up.

The last two years have been years of unusual and special effort with the building of our new Hall and the Jubilee. As I see it, this year must be one of follow up of regular normal work and study. Confirmation classes start on Tuesday evenings at 5.15 and any who wish to refresh themselves on the fundamentals of our faith will be welcomed then; this will take place at the Dean's House. The evening Sunday School Teachers' preparation class starts on Wednesday 8th of January at 5.30 p.m. in the Harold Smyth Room. We are always in need of more teachers and it is one way to learn your faith to have to express it, and make it plain to children. There may be other ways in which people wish to study, and the Clergy will be glad to help and arrange what courses they can.

Jimmie Froud leaves us early in February, you will find a letter from the Treasurer elsewhere. There will be a farewell party on Thursday February 6th in the Cathedral when we can show in word and gift what we feel about him. Virtually the whole of my time in Hong Kong has been working with him as a colleague, and it has been a wonderful four years of tremendous hard work and happiness together, but we must not be selfish as he must get further wider experience. He returns to England for six months study in Cuddesdon Theological College before taking the next step. Mr. Foster will take over the Cathedral Office from the beginning of January to leave Mr. Froud free for all the people whom he will want to see during the last month and for his farewells.

NOTES AND NOTICES

We are sorry to say goodbye to:

Sir Alexander and Lady Grantham

Mr. & Mrs. Fabian and Anthony, and shall miss her from the Working Party

Mr. & Mrs. Burke and Lorna, and will miss her from the Sunday School

The Rev. & Mrs. P. Grimwood

Mr. E. C. Thomas and wish him and Mrs. Thomas every success in Wales.

Mrs. Nugent Hicks, wife of the late Bishop of Lincoln

We wish a good leave to:

Mr. & Mrs. D. J. S. Crozier and Corin and hope that Mrs. Crozier will soon be quite well again; we shall miss Mr. Crozier from the Council

Dr. Eberle

We welcome to the Colony:

Miss E. Watson
Mr. M. T. Wong
Air Commodore & Mrs. Holder
The Rev. & Mrs. A. Williams

We welcome back from leave:

Mrs. H. Owen Hughes
Mr. & Mrs. V. G. T. Davis
Mr. & Mrs. Macwhinnie and their children
Mr. & Mrs. D. Sherriff and Elizabeth
Mr. & Mrs. Hancock
Mr. & Mrs. Vanthall
Miss Diana Gould
Mr. D. Rostern

We extend our prayers and sympathy to:

Mr. G. B. Endacott on the death of his mother

We congratulate:

Mr. & Mrs. D. G. Batty on the birth of a son
Mr. & Mrs. J. Pettigrew on the birth of a daughter
Mr. & Mrs. I. Corrie Hill on the birth of a daughter

We are most grateful to Mr. & Mrs. J. K. Wilson for their generous gift of the lovely new Crib figures which we used at Christmas and Epiphany.

The Michael Temple Home at St. Christopher's Orphanage, Taipo was built to accommodate twelve toddlers, and many kind people knitted squares to make up into warm and colourful bedcovers for them.

Now four more double bunks have been bought for the home, and so more bedcovers are needed. These children may be cold in bed when the colder weather arrives and we can all help to see that they are comfortable.

All that is needed is to knit four inch squares of garter stitch with your odd balls of wool and send them to Mrs. F. S. Temple, The Dean's House. If you cannot do that please send any odd balls of wool you have. One cover takes 150 squares—so much is needed.

Please help to get these covers finished, and banish any idea that there will be children in the home sleeping without a warm cover in the cold weather.

The Assizes.

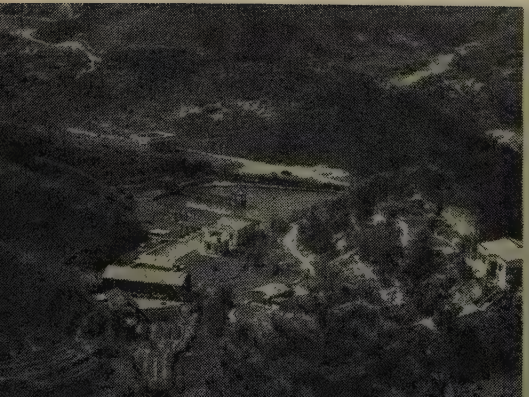
The Service to mark the opening of the Assizes will take place at 9.30 a.m. on Wednesday, January 22nd. The Bishop will be the preacher.

United Prayer.

There will be the usual Interchange of Pulpits on Sunday, January 12th when we will welcome the Rev. R. C. Symington, Minister of the Union Church as our preacher. That evening there will be a United Service at Union Church, Kennedy Road.

The 9 o'clock choir

is entertained by the Bishop at Shatin.



Two More Church Schools

Kei Oi, "The School of the Love of Christ" being built beside the block of tenements where the October Riots began last year.

Chi-Ming, Castle Peak, to contain 6 classrooms for country and fisher folk.

FROM CHRIST CHURCH TO A COUNTRY PARISH

We drove down the winding lanes of Devon into the village and asked "Could you tell me where Rectory Cottage is?" "You can't miss it; it is back on the left. They're in because the car is in but there's a message on the door". In a village everyone knows what everyone is doing. The message read "In the churchyard" and there we found Percy mowing the grass. He looks after the churchyard completely himself and enjoys it; to do much in his own garden is drudgery. Ruth and Gaynor her mother were away at a gymkhana from which Ruth triumphantly brought home her first rosett.

Rectory Cottage is a big old house of the normal vicarage size these days. Here the Smiths keep completely open house and in their garden too where all the small boys of the village are allowed their fill of apples. Household order and system is cut to the minimum to foster and help their air of complete ease and welcome. Across the road in the evening cricket was being played on the new cricket pitch made by the Rector in his own glebe land last year.

On Sundays a large and varied congregation, as much male as female filled the Church at Mattins with a lively choir sitting at the back and unrobed; it was a vigorous simple unpretentious real service. In this parish of 700 souls letters and notices are sent out to the whole parish and everything can be done as a community. The pastoral work can be intimate, thorough and slow; a grandmother whose legs could not manage the muddy lanes from her cottage is told that the Rector will back his car up to her house as far as he can and then bring her, to the granddaughters baptism. Another old farm hand whose legs have seen their best days asks for a stove to be brought to him from the village and his wireless. Everyone is known and cared for, and prayed for; the Daily Offices are regularly attended by Rector and his wife. The gentry have responded well and all the latent leadership in the country has been drawn forth, so there is a flourishing choir, drama group and social club.

A country parish has come alive under an enthusiastic and able young priest.

HERE AND THERE

Michael Ward writes:

'Up to the time of writing I have only met one person from Hong Kong and then that person I did not really get to know whilst I was out there. You know, no doubt, Douglas Passmore—the one-time secretary of the Cathedral Servers. Well Douglas is living in Wimbledon and now is a server at Wimbledon Parish Church, the Church of which I am a member. It was good to see him and talk of Hongkong the first Sunday I was home. Angus Gammack who was in the Cathedral choir is now a chorister at Putney Parish Church. I have not yet bumped into him. On Wednesday next I shall be going down to Snape Farm at Wadhurst to See Jim Fowler'.

Must not God wonder at the lack of Intercessors in view of the fact that His mightiest works are manifested only in the pathway of unselfish and persevering intercession? The history of the Church and Christian experience show conclusively that the workers and leaders who have accomplished most in extending and building up the kingdom of God have been those who have given to prayer for others and for interests outside of their own lives the foremost place in the use of their strength and time.

(From the Diary of Edwards Woods, Bishop of Lichfield).

* * * *

The first evening I was there I saw a stationary taxicab and got into it. There was no driver. As I had no idea whether it was hard or easy to get taxicabs in New York, and was afraid of not being able to find another one, I thought it best to sit where I was and await the driver's arrival which presently occurred—he came out of a little speakeasy opposite where his cab was standing, and peered in at me in the back seat.

"Listen", he said, "do you want to go some place or are you just resting?"

I was enchanted, and said I was happy just to rest. The driver said that in that case he would go back and finish a little conversation that he was having with some friends.

(From "In Time of Trouble" *by Claude Cockburn).*

* * * *

A friend of mine who works in the East End asked a Teddy boy who was wearing a medal of St. Christopher what its significance was. 'I don't know', he said. 'It is of an old man carrying a kid. But we all have to wear them. We must be in the fashion'.

(From "The Spectator").

* * * *

Taken from a New Zealand paper.

'HUMOROUS' CHRISTMAS CARDS UNPOPULAR TRADITIONAL THEMES RETURN

Public opinion has forced many Auckland retailers to reject "humorous" Christmas cards and to concentrate almost entirely on cards with religious and traditional themes. The manager of a large Queen Street store said yesterday that there was such a hue and cry about the commercialising of Christmas that many buyers this year had switched to religious cards.

A campaign waged two years ago by a church group at Kaitaia against Christmas cards which were in bad taste had received public support, said the manager, and it had had "terrific repercussions".

Some of the humorous cards were quite clever, but it had to be admitted that some manufacturers had got to the stage where they had forgotten about Christmas altogether.

No Great Loss.

Shoppers had commented favourably on the religious cards available this year. Sales were good and it was obvious, the manager said, that "the switch has paid off handsomely".

Another department store manager said that the withdrawal of humorous Christmas cards would be no great loss. They were slow sellers and made up a very small percentage of the total Christmas card sales. Religious cards were becoming more popular every year and this season, for the first time, his store had introduced packets containing eight religious cards. They were selling well.

Few New Zealand Scenes.

Not all stores have dispensed with humorous Christmas cards. One department store buyer rated them a good seller and said they made up 25 per cent of the firm's total Christmas card sales.

Most stores in the city are carrying very few cards showing typical New Zealand scenes. The stores have had them and they have been sold in their thousands—but for postage overseas. One of the largest sellers of Christmas cards in Auckland put its New Zealand Christmas cards on sale as early as August 1, and has cleared almost its entire stock.

* * * *

Two years ago, the Rev. J. C. W. Mutter, vicar of Kaitaia, attacked the many unsuitable Christmas cards then on sale and campaigned to put "Christ into Christmas".

"I think our bit of a stir-up did a lot of good", he said last night. "I had a look through town to-day and I did not see any cards that were of an offensive nature".

* * * *

'The president of the Oxford Union does not know a single scientist. Is this evidence that the country will go on being governed by graduates in History, P.P.E., and Greats for a long time yet?'

(From "The Times" of November 25th, 1957).

Welcome to the Fosters.

GOOD WILL MISSION TO KOREA

(Taken from the "Manila Diocesan Chronicle")

IT was a bright Sunday morning on September 1 when I boarded the Hong Kong Airways Viscount and bade goodbye to Bishop and Mrs. Ogilby and the others who had come to the airport with me. For the first time, I found myself in the air, and below me was the beautiful scenery of the Central Plain with the fields and mountains dotted with different shades of green and brown. After half an hour, I was above the grey-blue China Sea. In about two hours, an island was before me and the plane began to descend, I could see big and beautiful buildings, little fishing boats being rowed here and there, crowds of people in garments of different colours, and motor vehicles of various sizes running through the streets. Like a dream, I landed unexpectedly at the Kowloon airport, where Mr. S. K. Loong (a Chinese architect of the Anglican Diocese of Hong Kong) was ready to greet me. Before taking the ferry to Hong Kong, Mr. Loong drove me around Kowloon. Then as it was yet early afternoon, he drove me up to the top of the "Peak". What a beautiful view, indeed! At supper time we drove to the Bishop's House and I was so happy to meet again Bishop Hall and Father Froud who warmly received me into their homes.

I had a wonderful four days in Hong Kong. Then Mr. Loong drove me to the airport and I took the plane for Korea. I thought we were flying direct to Korea and was surprised when we landed at Taipei, the capital of Formosa. We rested there for about forty-five minutes and then resumed our trip to Korea. When the plane landed in Seoul, four and a half hours later, I was more than excited to see Bishop Daly and Father Shim Paul and his little son coming forward to meet me. How wonderful it was to step for the first time on Korean soil.

On the day after my arrival, Bishop Daly and I paid a visit to Mr. Juan Hormillosa, the Philippine Consul. During the first two weeks, the Bishop took me around to visit some of the churches in his diocese. At every church we visited, I spoke to the congregation about the work of the Philippine Episcopal Church and the Philippine Independent Church. I was very much impressed with the profound sense of worship of the Koreans. They come into the church with shoes removed and all women wear white veils. They worship before the altar with their heads bowed down to the floor. There were no pews or chairs in the Korean churches except in the Cathedral in Seoul. All of the services were said or sung in Korean, and almost all of the people could read. Many received Holy Communion at every service. They sing very beautifully, and as they sang in Korean, I sang either in English or Igorot. Not only did we visit churches, but we also climbed up to the top of mountains where we sat down, talked, and viewed the beautiful Korean valleys. In every place we went, some Koreans expressed to me their sorrow over the tragic death of our beloved late President Magsaysay. Whenever we were in Seoul, the Bishop always arranged time for me to visit some places of interest in the city. I had the opportunity of witnessing the colourful celebration of the birthday of Confucious which was held on their University compound. I also visited some of the palaces and tombs of ancient kings and a few Buddhist temples. At dinner or at tea in the Bishop's lodge, I had the privilege of meeting people like Mr. and Mrs. Kim (Mr. Kim is the present Korean ambassador to England), some of the officers and soldiers of the U.S. Army who are Episcopalians,

and Colonel Chris Widdowson of the Salvation Army and his family. There were also picnics with the Sunday School children and the women of the Cathedral, the Young Peoples' organization, church wardens, the clergy, and others. On these occasions there was difficulty of language but we managed to eat and laugh together and were able to enjoy the language of relationship which God alone can give.

Such wonderful times I had in Korea! but there is another picture. Any real understanding of Korea must be based upon its geographical position as a peninsula. In such a position, Korea has been for many centuries a passage way between China and Russia on one side and Japan on the other. From 2333 B.C. (the beginning of their history) up to the present, Korea has been at war with either China or Japan. She was under China for most of her history, and Japan was her master from 1895 to 1945. The Koreans are a wonderful people; they are neither Chinese nor Japanese and have a language and culture of their own. They have always kept their spirit of nationalism and have always fought with courage and loyalty to protect their own country. Korea has been described as "The Cockpit of the Orient". If this is so, it must also be considered "the centre of world peace".

So far as we can see to-day, the Korean war is finished. Life in the city and in the country seems to be normal and one gets the impression that nothing has happened in the country. Rehabilitation is very rapid with the help of the American Army. Education, farming, business, and other enterprises are in full swing. But when one visits any of the many orphanages established in the country, he becomes aware of what is perhaps the worst result of the Korean war. I was told there are now 70,000 orphans under the care of different groups, some government, some religious, some individuals. About 200 orphans are under the care of the Anglican Church. Many of the orphans do not know what happened to their parents, whether they are dead or alive. Another sad thing as a result of the war was the loss of about two-thirds of the members of the Anglican Church plus several Korean priests. Whether they are dead or in North Korea, nobody knows. At present the membership in the Anglican Church numbers about five thousand. In South Korea there are thirty-three Anglican churches of which seventeen are considered "central stations" (a term used in the Philippines). There are seventeen Korean priests and seven from England. In Seoul there is a lovely group of Korean Sisters, known as the Sisters of the Holy Cross. The Anglican Church in Korea, as a result of the war, has become a small body, but it is growing and looks forward with hope and confidence to serving the Koreans in the Anglican tradition. The Theological Seminary which will soon be established there gives hope for a brighter future for the Korean Church.

Although everything seems to be back to normal, there is one thing which makes the Korean uneasy—the division of the country at the 38th parallel. It would be less humiliating and cause less worry if their country were still a battle-ground. As it is now, the Korean has a deep longing for inward peace and unification of his country. Hence unification is the chief aim of the Korean government.

On the evening of September 16, a little group of seven British clergymen including the Bishop and one Korean priest gathered in the Crypt Chapel of the Cathedral of St. Mary and St. Nicholas in Seoul and began a retreat, which it was my privilege to conduct. The retreat was unknown to many people outside Korea, but if Korea is "The Cockpit of the Orient" and "The centre of world peace", the retreat was significant because the

clergy who took part were aware of their need for a period of silence and prayer to rethink their faith and to receive a new drive and renewed strength from our Lord in order to be able to face with confidence and calm the most complicated problem which is so near to them. Korea is in a desperate situation, but faith in a loving Father who orders all things and brings them to their appointed end, gives hope for a brighter future for the work of the Church in that country.

Koreans are to be admired for their strength of will in defending their freedom for many centuries, which in turn helped in the preservation of freedom in other parts of the world, especially in the weaker nations of the Far East. However, they cannot go on for ever fighting their enemies with courage and material aid. The Korean soul is in dire need of peace, and if Korea is a strategic place for world peace, the Church must be there and it must be strong to stand firmly in defence of Christendom. This is the task of the clergy in Korea, and they deserve the admiration, sympathy, and prayers of the whole Church for their faith and courage.

This trip to Korea has given me one of the most wonderful experiences of my life. I learned very much from what I saw, heard, and experienced. I have come to know and feel with others who are outside of my country, and I have come to realize more fully the need of humanity for the love of God. I am very grateful to those who helped to make this trip possible, especially the Rt. Rev. John Boyd Bentley of the Overseas Department of the National Council, the Rt. Rev. John C. S. Daly for extending the invitation, and to Bishops Binsted and Ogilby who sent me to Korea to represent the Philippine Episcopal Church. It was hard to leave Bishop Daly after almost a month with him. On the morning of September 27, we shook hands, I kissed his hand with tears in my eyes and then we parted. It is wonderful to be back home, but I ask you to remember with me these important facts: The Koreans are on the watch at all times. Any moment their country could be plunged into war, and the whole world with it.

Shall we not watch also and offer our prayers for the Koreans either in our churches or in our homes, especially for Bishop Daly and the clergy and congregations of the Anglican Diocese in Korea.

Ramon Alipit.

BOOKS

Children Under the Sun is a vivid account of the slums and children of Naples, alas probably not so heartrending to us in Hong Kong who know already worse conditions here. But it tells of what one young Roman priest did to win the confidence of the boys and so be able to serve them and master them with God's love. First he became one of them to the fullest, even joining with them in much that was evil, so low did he feel he must stoop in order to lift them up. It was a real humbling of himself like his Master who left heaven for earth on our behalf. An exciting and stirring book.

The Golden Sovereign by Richard Church is as well written a conclusion to his autobiography as Over The Bridge. The poet brings all his intensity and awareness to ordinary scenes making them live with depth and a profound joy in life.

In Time of Trouble by Claude Cockburn is a most amusing autobiography as readers may have realised from the two extracts that have been quoted in the last two *Reviews*.

12th December, 1957.

To the Editor,
St. John's Review.

Dear Sir,

HONGKONG EXPORTS AND REV. J. G. FROUD

At this season of the year, it is customary for our attention to be directed through the Exhibition of Hongkong Products to the great variety of goods which we produce and to the significant fact that the raw material from which these goods are spun, woven, wrought, cast, pressed, moulded or otherwise fashioned, comes from abroad. Our products are sought after in all parts of the world.

From raw material imported in 1953 the Cathedral has fashioned with traditional energy, patience and care (and above all with divine inspiration) a Priest, and the time is at hand for him to be exported to the United Kingdom. Like most Hongkong products he works! Indeed, he works so hard that we want to ship him by sea, rather than air, in order to give him time to rest.

Be that as it may, the fact is that in February we must bid farewell to Jimmy Froud. He came out to Toc H in 1953, joined the Cathedral as a lay assistant in January, 1954, was ordained deacon in August, 1954 and priest in October, 1955, since when he has served with continued vigour and increasing experience. He has played a great part in the development of our corporate life (notably amongst the younger members of the congregation) and we shall miss him sadly. At the same time we realise that it is for his own good that he should leave us and we have the satisfaction of knowing that our loss will be some one else's gain in a great cause. One day, he may return—who knows?

It will undoubtedly be the wish of all the congregation to have an opportunity to give Jimmy Froud an outward and visible sign of our affection for which purpose Mr. Brian Hart will be pleased to receive donations. It has been decided to make the presentation at a tea party on Thursday, 6th February 1958, so please note the date.

Yours faithfully,

H. OWEN-HUGHES,
Hon. Treasurer.

AUDIENCE WITH THE POPE

The story behind an old newspaper photograph.

(With acknowledgement to "The Times")

A WEEK or two before we set off on our Rugby tour of France and Italy one Easter vacation, Allan, our full-back had started to grow a beard. The beard, combined with his sparkling performances, made him the Press darling of the side. And when he came up to make an extra three-quarter in attack—which was quite often—a great cry of "Ill becco!" (the billy-goat) would go up from the Italian spectators.

Rome gave us a hard and close game — marked particularly in my memory by copious tears from the Roman forward who gave away a penalty kick in front of his own posts, and a similar display of sorrow from the wing three quarter who failed, dramatically and acrobatically, but by a yard, to tackle Derek, our wing, as he went over the Roman line at the corner-flag.

There was, naturally, a celebration dinner after the game—it went on, naturally, loud and long. Dinner and speeches were helped along by freely flowing wines. Ill Presidente della Federazione Rugby Italiana made a speech which was enthusiastically received. The Roman team lifted the president to their shoulders and chaired him round the dining room and up and down the street outside. It was most unfortunate that they cracked one of his ribs in so demonstrating their affection.

The following morning we were all aroused at 7 o'clock in order to be in time for our special audience with the Pope at 9 a.m. Allan, a New Zealander and an individualist, was the only man in the party who was travelling without a suit. Ted, a six-foot, sixteen-stone, front row forward, was the only man in the party who had packed two suits (his only suits, he claimed). Allan was about five feet nine and slight. However, for the Vatican suits, were obligatory, so Allan wrapped Ted's spare suit around him and we set off.

Anyone who has been to the Pope's private audience chamber will be able to describe to you better than I the awe-inspiring approaches. We were met by an extremely spruce and clear-eyed Papal Nuncio, an Englishman.

We were quite chatty and not very subdued as we went up in the large smooth-running lift. We emerged and passed the Swiss Guards into a magnificent, chandelier-hung, thick-carpeted room. We hesitated a little, but the Nuncio led us on to the great double doors facing us, it seemed a hundred yards away, also guarded colourfully by Swiss guards. We plodded on through the carpet, the doors were swung open and we entered another even more magnificent room, with larger chandeliers and a thicker carpet.

Silently we followed the Nuncio across the room, again past guards through two great doors, and on again. Memory will not recall now if there were three, four, or five such ante-rooms, before we reached two major-domos, dressed in white ties and tails, who opened doors to admit us to the comparatively small tapestry-lined audience chamber.

It was just before 5 minutes to 9. Efficiently and quickly, we were arranged into a hollow square. We were surprised to see, busy at the other side of the room, a small band of photographers, preparing cameras and flash-bulbs.

Just beyond a small tapestry-covered door in the corner of the room we heard a small clock chime the hour. On the first stroke of 9 the door opened and His Holiness entered. Graciously and serenely he moved round the hollow square, speaking to each of us in turn and presenting us each with a small medallion.

The photographers stationed themselves before Allan, attracted by the beard, as ever. Allan wrapped Ted's suit more tightly around him. Ted stood solidly behind him. As the Pope stopped to speak to Allan there was a great popping of bulbs and clicking of shutters. The photographers had their prize.

Two days later, in Milan, we saw the photograph of the Pope, Ted, and Allan in an English newspaper. "Look!" said Ted proudly: "The Pope and my two suits".

LETTER FROM CYPRUS

(With acknowledgements to "Theology" Sept. 1957)

Many people in Western Europe have been profoundly shocked to find that a Prince of the Orthodox Church should not only have become a political figure of great importance, but that he should apparently be directly concerned with conspiracy, terrorism and murder. The discovery has aroused no such emotion in Greece or in other parts of the Levant. I do not propose to put forward an apologia for the course which Archbishop Makarios has taken, for this can safely be left to Athens Radio. Nor do I wish in any way to condone terrorism or murder or conspiracy. All I desire to do is to explain some of the historical reasons why expressions such as "the Church Militant" have a very different meaning to Greeks from that which they bear in Western Europe.

It would, I suppose, be fair to say that in Western Europe one would have to go back many centuries to find an ecclesiastical personage whose political importance was as great as that of Makarios in Cyprus to-day. In terms of purely political power, the closest parallel would probably be the medieval churchmen who in England held the office of Chancellor—men like Becket or William of Wykeham or Cardinal Beaufort or of course Wolsey, who were really the Prime Ministers of their day. Archbishop Laud is perhaps a borderline case, but I exclude him because the conflicts of the seventeenth century were largely religious, and it was mainly because of this that Laud happened to become an important figure. And I think it is also fair to say that one of the principal reasons why in medieval times churchmen rose to positions of such high importance was that it was only from among the ranks of the clergy that our rulers could find the ability needed to administer a bureaucracy of growing complexity. Elsewhere in Western Europe there were other reasons why clerics acquired political importance. In a Catholic country like France, for instance, where there was a theoretical union between Church and State, it was only natural that the Chief Minister of His Catholic Majesty should occasionally be a Cardinal like Richelieu. At all events, throughout Western Europe the voice of the Church is rarely heard to-day on political matters, except where some great moral issue is involved.

With the Orthodox Church things have always been entirely different. From the earliest days of the Arab conquest of the Syrian and Anatolian possessions of the Byzantine Empire, the Ummayads of the seventh and eighth centuries adopted a remarkably enlightened policy towards their subject peoples. Being outside the pale of Moslem law, these peoples were barred from service in the Moslem army and were forced to pay taxes on an unusually heavy scale. But

they were allowed the jurisdiction of their own canon laws as administered by the heads of their own religious communities. The reason for this was simply that Islam is not only a religion but the fountain-head of the laws under which the faithful must live, and to a Moslem it is a contradiction in terms that Islamic law should be applicable to an infidel. So long as you remained an infidel, therefore, the Commander of the Faithful expected you to be answerable to the head of your own particular religious community, and quite inevitably he thus became a person of great political importance.

The policy of the Ummayads was continued by the Abbasids, and taken over from them by the founders of the Ottoman Empire. And from the fall of Constantinople in the fifteen century until the collapse of the Ottoman Empire, the system remained in substance unchanged. It was a similar difficulty which gave rise to the famous Capitulations, whereby subjects of Western European countries who resided in the Ottoman Empire had their own local courts, administered by their own consular officials. But the position of the Greek Orthodox Christians who lived in the Ottoman Empire was different from that of their neighbours who came from the nation-states of Western Europe. For until 1830 there was no such thing as a nation-state of Greece, and so of course there was no such thing as a Greek consul. All the subjects of the Sultan who belonged to the Orthodox Church, wherever they lived and whatever their language, continued to be regarded by the Ottoman Empire as a separate community for administrative purposes. That community was known as the Millet-i-Rum, and the Patriarch of Constantinople was recognized by the Porte as its head. "Rum" was the Turkish word for Roman, and no Ottoman Turk made any distinction between Roman or Byzantine or Greek. "Millet" means a religious community, so that "Millet-i-Rum" stands for the Greek religious community. Its Greek equivalent is "Ethnarchy", the government of the community.

When the Turks conquered Cyprus from the Venetians in 1571, they set up a similar system in that island. The Orthodox Church of Cyprus had been autocephalous since the ninth century, that is to say that from the practical point of view the Archbishop enjoyed a certain degree of independence from the Oecumenical Patriarch of Constantinople. But to the Turks the Archbishop was just the head of another Millet-i-Rum, and the relations of Archbishop and Patriarch were no problem to them. The practical results of this arrangement were described by William Turner, a retired British diplomat, who visited the island in 1815. "Cyprus", he wrote, "though nominally under the authority of a Bey appointed by the Capetan Pasha, is in fact governed by the Greek archbishop and his subordinate clergy." It is true he adds that "a Greek, who seldom possesses power, becomes immediately intoxicated by it when given him, and from a contemptible sycophant is changed instantaneously to a rapacious tyrant". That, however, is irrelevant to my point. What I am trying to say is that the political history of the East Mediterranean is such that it provides a special reason why the Orthodox Church for centuries should have found it quite impossible to keep out of politics. And of course in Cyprus the British inevitably had to adopt a similar system, if for no other reason than that there had never been a really representative institution in the island since it came under British rule, and no legislative body of any kind since the upheaval of 1931. The result is that the Archbishop of Cyprus, whether he likes it or not, must be a political figure, to-day as 100 years ago, and throughout the period of the British occupation he has retained the title of Ethnarch.

The political importance of the Orthodox clergy under the Arabs and the Ottoman Empire had another consequence. The Greek Church was the only Greek institution which was not destroyed by the Arabs and the Turks. It

consequently became the only practical means of preserving among the illiterate masses that consciousness of being different which is the basis of nationalism. It was the Orthodox Church in Serbia and Rumania and Bulgaria which was the nucleus of the nationalist movements in those countries, and it was certainly the Orthodox Church in Greece which was the mainspring of the Greek revolution of 1821. This view, that it was the Church which kept nationalism alive, is I know contested by the great historian George Finlay, but he was a notorious anti-clerical. It is at any rate a matter of historical record that it was the Orthodox Church which pressed for *enosis* between the Ionian islands and Greece in the 'sixties, and was involved in the Cretan revolutions from the Turks of 1896, 1897 and 1912. The Orthodox Church also played an important part in organizing the resistance of the Greeks against the Germans and Italians in 1941 and 1942. And it should not be forgotten that not so long ago the British themselves found the political importance of the Orthodox Church exceedingly useful. After the liberation of Greece in 1944 and the revolution by which it was almost immediately followed it soon became clear that, in a country so bitterly divided on the issue of the monarchy, the only suitable person who could be found to act as Head of the State was the Archbishop, Damaskinos. It is said that as he drove to his first meeting with the Archbishop, Sir Winston Churchill remarked to one of his secretaries: "I trust that we shall have to deal with a scheming medieval prelate." It is a matter of record that in this hope he was not disappointed.

All this may perhaps explain why Greeks in Cyprus and elsewhere do not find it strange that Archbishop Makarios should be an important political figure. It does not of course explain why they are not shocked to find him associated with violence. I would repeat that I do not seek to condone the part which the Grivas diaries seem to prove he has played. I shall merely try to explain the attitude of the Levant to the association of the Orthodox Church with violence and conspiracy. The first and most obvious reason for this attitude is that until the Greek nation-state came into being, the government under which the Greeks were living was a Moslem government, and for the Orthodox Church to encourage violent resistance to a Moslem government, when it became practical politics to do so, did not seem to the Greek mind very different from a Crusade such as those preached centuries before by great churchmen like Peter the Hermit and St. Bernard of Clairvaux, and indeed a whole series of occupants of the Papal throne.

That the Church should conspire against the occupying power is a tradition that is well known and well understood throughout the Greek-speaking world. Of this the most striking illustration is the case of the *Filiki Etairea*, or Friendly Society, a secret association formed in the early part of the last century to work for the independence of Greece from the Turks. In it the priests, and especially Archbishop Germanos, played a major part. Every schoolboy in Greece and Cyprus is taught that it was Germanos who, on 25 March 1821, gave the signal for the revolt by raising the standard of the Cross from the monastery of Aghia Lavra in Achaia. Historians dispute whether it was a white cross on a blue ground or a black cross on a red ground, and indeed whether Germanos really meant the revolution to begin at all at that particular moment, but to this day 25 March is celebrated in Greece and in normal times in Cyprus as Greek Independence Day; and Germanos remains the hero of the story. And in the last war many priests and several bishops were actively encouraged, not least by the British officers in the mountains, to take part with the Greek guerrillas in armed resistance agaisst the Germans. Indeed, after the liberation the Bishops of Kozani and Elis lost their sees for doing so, though it is significant that the reason why they were removed was not that they had had a hand in

violence, but that in doing so they had unwittingly supported the Communist resistance movement.

Bearing all this in mind, I do not think we should find it strange that the Greeks are prepared to accept the behaviour of Makarios more readily than others. We should not forget that in this matter of Cyprus the British appear to have deliberately set the Turks against the Greeks, and that from the point of view of the Greek Cypriot the British are firmly allied to the Turks. The atavistic hatred of Turk for Greek can very easily be brought to the surface, as was seen in the ghastly outbreak of anti-Greek violence in Istanbul in September 1955, and its repercussions in Greece. We should not therefore be surprised to find that the Greek expects his churchmen to behave as they behaved in 1821, and to lead another crusade against the occupiers by condoning and encouraging, if not actually organizing, violent resistance to them.

Of this at any rate I am quite certain, that the situation in Cyprus had reached a point some two years ago in which the only alternative left to the Greek Cypriots was violence or complete submission. Given that the Greek Cypriots had opted for violence, I do not see how we could properly expect the Orthodox Church to stand apart and attempt to wash its hands of what was going on. To have done so would have been for the Church to make a complete break with all its historical background and all its traditions. I do not suppose that at the outset Makarios had any intention of associating himself directly with the terrorists, but whatever his intentions may have been, it was inevitable that in the end the Church of Cyprus should have become a Church Militant in the literal and bloody sense of the word. During the last war we had some experience of how revolutions are made in these countries. We found that the moving spirits are generally active people of whom nobody had ever heard before, and more often than not were scallywags. But a point was always reached in the conspiracy at which they complained that they could get no further without the support—secret, of course, but unquestioned and unquestioning—of some well-known personage. The personage was approached and his support was obtained—on condition that the conspirators would ensure that at all times he himself should be seen to keep his hands clean. But when once the revolution began, he would find that somehow or other the news got out that he was behind it. As it proceeded, he would come to the conclusion that he might as well be hung for a sheep as a lamb; and human nature being human nature, the prospect of having a square named after him would have its attractions. He would therefore allow himself to admit that he was from the start associated with the movement in all its phases, and with this of course he accepted the consequences—that people would know his hands were far from clean. So I believe it may have been with Makarios.

At all events, I think it was futile to maintain that nothing could be done with the Archbishop until he denounced terrorism, and it is equally futile to say that we must not now have anything to do with him because he continues to refuse to do so. For one thing, great pains have been taken to prove that he has been associated from the start with the terrorists, and to expect him to denounce them now is to expect him to eat his words. Moreover, now that he is known to have been associated with the terrorists, why should he throw away his best card by denouncing them? Is it not more reasonable from his point of view to refrain from playing this card until he knows what concessions terrorism is likely to extract? Sooner or later we shall have to recognize that the Archbishop is not only the acknowledged leader of the Greek Cypriot community, but that he is the *only* Greek Cypriot leader with whom we can negotiate. The national heroes, and often the first Prime Ministers, of those countries which have broken away from the British Empire and have achieved their independence

—Zaghlul, U Saw, Gandhi, Nehru and Nkrumah, for instance—have generally had to spend some time in jail, or in detention in one of the Empire's most distant island possessions. Makarios has now graduated through the same hard school, and it is a safe bet that his end will be the same as theirs.

CATHEDRAL BADMINTON CLUB

A General Meeting of the Badminton Club was held on Monday, 9th December, with the Rev. J. W. Foster in the Chair.

Mr. L. Brumhead was appointed Hon. Secretary and Mr. R. Colbourne was appointed Hon. Treasurer. The following members of Committee were elected:—Mrs. Margaret Cooper (Refreshments), and Mr. D. Clark (Equipment).

The Club is open to members of the Cathedral and meets on Mondays and Fridays in the Old Hall at 8 p.m. Anyone interested should contact the Hon. Secretary.

"AN EYE FOR COLOUR"

Perhaps some colour for the eye would add greatly to the enjoyment of those using the Cathedral Library.

If anyone with an eye could consider presenting some colour in the form of one or two modern prints for display in the Library, the Librarian would be very grateful to hear of the offer.

Some Recent Additions.

"The Life of Edward Woods"—O Tomkins.
"Sacred Books of the World"—A. C. Bouquet.
"The Science of Prayer"—Michael Bruce.
"Christianity and History"—Herbert Butterfield.
"The Oxford Dictionary of the Christian Church"—Ed. F. L. Cross.

Certain books in the "World Christian Books" and "Seraph" series have also been placed in the library.

In addition a number of books have been received as a gift to the Library from Miss I. S. F. Grindley, and we are most grateful for this gift.

36th H.K. SCOUT GROUP
(ST. JOHN'S CATHEDRAL)

A JUMBLE SALE will be held on Saturday, 18th January at 10 a.m. in the Cathedral Hall.

This sale is in aid of Group Funds and any gifts of Jumble for the stalls would be greatly appreciated. Arrangements will be made to collect any gifts if you will please notify the Scoutmaster, any Scout, or the Cathedral Office.

Your support on the day itself will also be much appreciated.

A SIMPLE CHURCH DICTIONARY—IX

Monastic Vows. Obedience, poverty, celibacy.

Monotheism. The doctrine that there is one God only.

Morality Play. A play in which the characters represented the virtues and vices. The most famous morality play is "Everyman."

Mothering Sunday. Mid-Lent Sunday, a day on which congregations visited the mother church and children their parents with gifts. It is sometimes called "Refreshment Sunday."

Mystery. As used by S. Paul, the word denotes a divine truth previously hidden and now revealed to those whose spiritual understanding has been quickened through Christ.

Mystery Play. Another name for miracle plays.

Mystic. One who by silent converse with God seeks to bring his will into union with the divine will.

Nativity, Festival of the. Christmas Day.

Nave. The body or people's part of a church. (Latin, *navis*, a ship.)

Nicene. From a town called Nicaea, in Asia Minor, where a Creed, which formed the basis of our Nicene Creed, was drawn up.

Nocturn. The canonical office at midnight.

Noel. The old French name for Christmas.

Nonconformist or Dissenter. One who refuses to worship with the Church.

None. The canonical office at 3 p.m.

Nonjurors. Clergymen and others who refused to swear allegiance to William and Mary at the Revolution of 1688.

Novena. A devotion lasting nine days.

Novice. One who is serving a period of trial before being professed to a religious order.

Nunc dimittis. Two Latin words beginning the Song of Simeon (*S. Luke* ii. 29) sung at Evening Prayer and Compline.

Obits. Special celebrations of the Holy Communion at burials or the anniversary of a death.

Oblation. A solemn offering to God.

Octave of a Festival. The festival and the seven succeeding days.

Offertory. The part of the Holy Communion Service when the elements, alms, and certain prayers are conjointly offered.

Office. An older equivalent of our word "service."

Orders, Religious. The religious orders may be generally classified into monks and nuns, canons and canonesses regular, military orders and friars; or monastic, military, and mendicant.

Ordinal. The book used containing the services for Ordination.

Ordinary. One who has original (as distinct from delegated) jurisdiction in ecclesiastical matters; usually the bishop.

Ordination. The setting apart of ministers of the Word and Sacraments in the Church, originating with Christ (*S. Mark* iii. 14) and the Apostles (*Acts* xiv. 23).

Ornaments Rubric. The second rubric preceding the office for Morning Prayer in the Book of Common Prayer. By this rubric we are referred to the First Prayer Book of Edward VI for the vestments in which ministers are to officiate in Divine Service.

Orientation. The building of a church with the chancel towards the east.

Orphrey. Embroidery on vestments.

Orthodox Church. A name sometimes given to the Greek or Eastern Church. The word "orthodox" refers to a doctrine which is accepted by the Church.

O Sapientia. December 16th. The first of the great Advent antiphons, which are sung from this day until Christmas Day, begins "O Sapientia" (Wisdom). (See *English Hymnal*, 734.)

ST. JAMES' SETTLEMENT

Warden's Report—November 1957.

Visit of Delegates from South East Asian Countries: 12 Delegates from Malaya, Singapore, India and Ceylon who are attending the Seminar on Group Work Among Youth in Hongkong paid a visit to St. James' on 3rd Dec. afternoon. The delegates are extremely interested in the work of the Settlement, one delegate said that he could not envisage such service in his own country for a long time to come, because they are but beginning to do some service for the children first. Each visitor was given a package of Christmas cards to take home. They were so impressed that when they said good-bye they presented a gift of $90 to the Warden as Christmas gift to the children.

Day Nursery: The nursery is doing very well and by the beginning of December all the 30 toddlers will be in. We have decided to charge overall fees $5 per month per child. But free care will be granted to truly needy cases. The rules for admission are simple:—

1) The mother of the child must be engaged in full time work or else suffered from disease as T.B. or handicapped.
2) No child under 2 or over 6 will be admitted.
3) The child must live within the boundary of Wanchai.

As we will in due course register the day nursery at the Social Welfare Office, Child Welfare Section we want to run it as near to the required standard as possible despite of all our shortcomings. Our problems are by no means small—First of all is the eternal problem of finding space for everything. The only room we have is being used for play, for meal as well as for their afternoon nap. Then comes the invitable problem of shortage of staff. We have been very lucky to have members of Mothers' Club come to help every day with the many odd jobs, especially meal time when 30 eager little hands raise up at the same time for a second helping! One finds one needs twenty hands at that very moment! We do feel now we need a regular paid amah to be responsible for all the cooking, washing up and cleaning while the volunteers will assist Miss Lee in other things particularly at meal time and nap time.

We are very lucky to find a mother who is willing to help full time at a wage of $70 p.m. Her wage will be paid out from the fees received. Our faithful apprentice leader, Loong Piu Ching, who has completed the nursery training course will be promoted as nursery assistant next year, her salary we hope will be raised to $70 p.m. which is included in the Budget of 1958.

Milk Bar or Cheap Breakfast: After almost 12 months experiment of cheap breakfast for underweight club children we should now come to decide what to do next. The result of their weight improvement is unfortunately insignificant.

Average gain in weight in the last ten months:—

Boys who take breakfast	5 lbs.
Boys not taking cheap breakfast	5.4 lbs.
Girls who take breakfast	6.5 lbs.
Girls not taking cheap breakfast	6 lbs.

The reasons behind this may be:—

a) Irregularity of coming to breakfast.

b) Underfed is not the *only* factor in the case of retarded growth—other factors such as pointed out from Miss She's Report also contributed to the cause.

c) The record cannot reveal a true picture because the average gain represents boys and girls of a wide range of age—7 to 15, and *not* of one age group. We have not separated those who are in puberty when growth in weight and height is fast from those who are not. Even if we do the number in each age group is so small that the result again will not be significant.

Therefore the figure mentioned above is merely to give us some information regarding their weight, not attempting to establish any statistical conclusion on the experiment. However, we are convinced of the importance of adequate nourishment in a growing child. At the present circumstances we shall not be able to conduct a controlled group in the settlement to testify our conviction. Ought we therefore to continue on the cheap breakfast project for 120 children in the coming year with the hope that a more favourable result may be secured? Or would it be better to launch a Milk-Bar scheme free for all children who need it? There must be limitation for the cheap breakfast because of fund, facility and staff difficulties. Milk and biscuit will not cost much and as indicated in my last report the nutritional value may be just as good. We are promised from the Church World Service of the supply of milk powder and all necessary equipments including the cost of erecting a store-room by the kitchen. Free of charge will attract parents to send their children along, and consequently more children will be benefited.

Roof Repair: At long last the repair job completed by 19th November and the roof looked new in a coat of black put on extra to protect the tar paper. From now on we shall not worry about rain or storm, but we are told we may find it hotter in the summer!!! Would any members of the Committee like to come down to inspect its condition? The total cost of the repair job including one coat of paint for the Warden's Quarter which is beginning to leak in heavy rain was $1,270.00.

"I had no shoes and I murmured till I met a man who had no feet".

Eastern Proverb.

* * *

Once in saintly passion
I cried with desperate grief
"O Lord, my heart is black with guile
Of sinners I am chief!"

Then stooped my guardian angel
And whispered from behind,
'Vanity, my little man,
You're nothing of the kind!'

CHILDREN'S CORNER

Charlie, the Cathedral Mouse

HALLO, hallo, hallo! My dearest children, how lovely it is to be back with you in Hongkong. We are all so excited about it, and the luck we have had in getting back to the Cathedral, how grateful we are. We had a lovely time in Australia but it was never home like Hongkong and St. John's Cathedral has always been. Our house is different this time, and we have decided not to tell exactly where it is in the Cathedral because we had some frightening moments before when children came looking for us and poked their fingers in our passage way. This time we have a much bigger house with many more windows so I don't think we shall find it so hot.

Of course we are still in a bit of a whirl because we have not been back very long, you know how it is when you arrive in a place or come back from leave, your Mother says she doesn't know if she's standing on her head or her heels and indeed you can hardly tell either because she moves around at such a pace, Charity is still a bit like that. For those of you who do not know us, Charity is my wife and Clare, Clarissa, Carl and Cyril are our children and we have got our dear, faithful kind Ah Ma back with us again to help Charity.

I must stop in a minute there is so much noise and bustle and furniture moving going on round me that I can't hear myself think, and such reproachful looks that I am not helping, but I must just tell you about when we arrived.

There were quite a few friends to meet us at Queen's Pier and we thought that was very kind and sweet of them, it was dark and we arrived up at the Cathedral quite happily and safely to find outside on the grass a beautiful tree all lit up with fairy lights. The children stopped their mad rush and gazed spell bound "Look" breathed Carl, "what a lovely welcome".

"Yes", said Cyril, "how kind of people to do it specially for us".

"I wonder who put all the lights on for us, it must have been a very brave mouse" Clara murmured.

"O well come on", yelled the boys and they all made a dash for the tree and were shaking the branches in no time.

It just shows, children, that one can get so puffed up with one's own importance that I actually found myself standing there trying to think who had done this nice thing to welcome us when Charity brought me to my senses with a bump saying, "silly children, they must have forgotten that this is put up every Christmas for the children of the Cathedral to see. Come along Charlie let's go and see the house".

"Of course, of course", I muttered, realising that I wasn't as important as all that, and I was just about to follow her meekly when pop all the lights on the tree went out. The children shrieked and rushed over to us "Don't be silly, you've only fused the lights", I had to be a bit cross because I had been so silly myself!! Then we all went in to our new house.

But it was funny to hear Mr. Froud saying the next day that it must have been the wind or something how could he know it was four very excited little mouse children just arrived home!

Charlie

CHILDREN'S CHURCH

January 5th 1958 — *The Baptism of our Lord*

Hymn 79 'O little town of Bethlehem'
67 'On Jordan's bank the Baptist's cry'
383 'Little Jesus sweetly sleep'

January 12th — *The Temptation in the Wilderness*

Hymn 83 'As with gladness men of old'
93 'O worship the Lord'
85 'Brightest and best of the sons of the morning'

January 19th — *The First Companions*

Hymn 76 'It came upon the midnight clear'
386 'Praise Him, praise Him'
217 'Jesus calls us!'

January 26th — *Matthew the Tax-Collector*

Hymn 440 'All hail the power of Jesus' name'
366 'Loving Shepherd of thy sheep'
573 'Love divine, all loves excelling'

Dear Children,

A Happy New Year to you all!

It is lovely for me to be back with you all again, and to see so many friends among you and I shall hope soon to know you all.

I know we would all like to thank Mrs. Hart for all she has done in the Sunday School, and we are very grateful to her and to Mrs. Hooten for taking on the co-leadership in the Junior department as alas for a time we lose Mrs. Kemp who has done such good work. We thank her and wish her a very happy leave with her family. We also thank Mrs. Maxwell and are so glad that she is going on teaching. We are sorry to lose Mrs. Grant and Paige and thank her and wish them a happy return to the States.

We welcome to teaching Mrs. Bliss, Mrs. Spencer, Mrs. Henderson, Mrs. Rees, Major & Mrs. Swallow and Dr. G. Turner, we hope they will be very happy with us as we are to have them.

JOAN TEMPLE.

CATHEDRAL FLOWER ROTA

January	5th 1958	Mrs. J. C. Faber
January	12th	Mrs. A. P. Rose and Mrs. R. W. Parsons
January	19th	Mrs. A. E. Arnold
January	26th	Mrs. H. Owen Hughes and Mrs. J. March
February	2nd	Mrs. N. Sykes

We do thank all people who came and helped decorate at Christmas and for all gifts of flowers which helped to make the Cathedral so lovely.

We should be very glad of more people who would arrange Cathedral flowers, as many of our regular members have gone or are on leave.

This only comes round about twice a year and at festivals when we all do it together. If two or three or even four friends like to do it together to share the expense and to give each other moral support in the way of encouragement or criticism, we should be very glad to have their names; or if anyone would like to do it but can't find a partner, we should like to have their name and fit them in with people who have been left on their own. I do hope that some will feel keen to arrange this, as we need more people and also I am sure they would find great pleasure in doing their share to beautify the Cathedral.

JOAN TEMPLE.

Holy Baptism

We welcome into the Church:

Nov.	17th	Susan Mary Herbert
,,	17th	Fiona Caroline Spencer
,,	17th	Gillian Deirdre Thompson
,,	17th	Catriona Mary Macpherson
,,	17th	Denise Mary Highley
Dec.	1st	Ernardo Mangin
,,	1st	Orlando Mangin
,,	1st	Arnabel Jane Watson
,,	8th	Hamish Ian Daer Reid
,,	15th	Jane Susan Whittle
,,	15th	Alan Paul Chidell
,,	15th	Adelene Jarn Tasker

Holy Marriage

We congratulate and pray for God's Blessing on:

Dec.	7th	William Campbell Trotter Mauseen Ann Hodkinson
,,	7th	Alan Hubert Parks Rachel Irving Wilson
,,	14th	Thomas Thomson Harley Yvette Irene Florence Helena Whitefield

ST. JOHN'S CATHEDRAL, HONG KONG

CATHEDRAL SIDESMEN, JANUARY, 1958.

5th January	**2nd Sunday after Christmas**	
8.00 a.m.	Mr. T. W. Fripp	Mr. J. B. Hart
9.00 a.m.	Dr. E. To	Mr. E. Anbuidaiyan
	Mr. G. Sun	Mr. J. Li
11.00 a.m.	Mr. V. G. T. Davis	Mr. F. C. B. Black
	Mr. A. S. Hill	Mr. H. Howell
	Sir John Kinloch	Mr. R. W. H. Maynard
	Mr. T. F. Stainton	
6.30 p.m.	Mr. G. Sneath	Mr. G. Doggett
12th January	**1st Sunday after Epiphany**	
8.00 a.m.	Mr. L. B. Stone	Mr. M. Morley-John
9.00 a.m.	Mr. C. E. Wong	Mr. F. H. Li
	Mr. P. F. Fung	Mr. P. Lynn
11.00 a.m.	Mr. B. C. Field	Mr. C. R. Reid
	Mr. J. L. Marden	Mr. W. J. B. Carter
	Mr. J. B. Kite	Mr. I. de Leschery
	Mr. T. P. Dillon	
6.30 p.m.	Mr. W. Gare	Mr. R. Li
19th January	**2nd Sunday after Epiphany**	
8.00 a.m.	Mr. C. Y. Yeap	Mr. J. T. Mallorie
9.00 a.m.	Mr. W. A. Shea	Mr. T. Cheng
	Mr. F. S. Li	Mr. J. Yuan
11.00 a.m.	Mr. E. H. Rawlings	Mr. J. A. C. Hurlbatt
	Prof. J. E. Driver	Mr. E. G. Stewart
	Lt. Col. H. Owen Hughes	Mr. A. Todd
	Mr. F. H. Kwok	
6.30 p.m.	Mr. K. Phillips	Mr. T. Wheeler
26th January	**3rd Sunday after Epiphany**	
8.00 a.m.	Mr. L. D. Kilbee	Mr. G. A. Kemp
9.00 a.m.	Mr. F. H. Li	Dr. E. To
	Mr. G. Sun	Mr. C. E. Wong
11.00 a.m.	Mr. C. R. Holmes	Mr. E. W. Wilmott
	Mr. M. B. W. Tristram	Mr. G. C. M. Lupton
	Mr. G. S. Coxhead	Mr. D. Kwok
	Lt. Col. T. F. C. Hamilton	
6.30 p.m.	Mr R. Colbourne	Mr. P. Howe

Services at the Cathedral.

SUNDAYS:

Holy Communion 8 a.m. and 12 noon.
Sung Eucharist 9 a.m.
Mattins and Sermon 11 a.m.
Children's Service 11 a.m. (in Cathedral Hall).
Baptisms 3.30 p.m.
Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.
Mattins at 7.30 a.m. (except Tuesdays).
Evensong at 5.15 p.m.
Holy Communion (in Cantonese) Thursday at 8 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

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Treasurer: Mr. R. Colbourne.
Representative of H.K. Badminton Association: Mr. D. Kwok.
Meetings: Monday and Friday 8.00 p.m.

The Cub Pack.

Akela: Mr. P. F. M. King.
Bagheera: Mr. T. Bozie.
Meetings: Tuesdays at 5.00 to 7.00 p.m.

The Scout Troup.

Acting Group Scoutmaster: The Reverend J. W. Foster.
Scoutmaster: Mr. J. Duthie.
Assistant: Mr. J. Hall.
Meetings: Friday 7.00 to 9.00 p.m.

Sunday Evening Fellowship.

Immediately following Evensong at 7.30 p.m.

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Secretary: Miss Angela Ceach.
Conductor: Mrs. M. M. Sainsbury.
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ON SUNDAYS:

8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
11.00 a.m. Mattins and Sermon.
12.00 noon. Holy Communion.
3.30 p.m. Holy Baptisms.
6.30 p.m. Evensong and Sermon.

ON WEEKDAYS:

7.30 a.m. Holy Communion on Saints' Days, Feast Days, and Tuesdays.

7.30 a.m. Mattins.

5.15 p.m. Evensong.

Jan. 5, 1958. **2nd SUNDAY AFTER CHRISTMAS.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. G. Froud.

Mattins. Hymn 72 (2nd T.), 'Father, let me dedicate all this year to thee', Venite chant 226, Psalm 103 chant 212, Te Deum Set III, Benedictus chant 227, Anthem 'When Jesus our Lord'—*Felix Mendelssohn Bartholdy*, Hymn 67, 'In the bleak midwinter', Hymn 318 (T. 317), 'Shepherd divine, our wants relieve'.

Sermon. The Very Reverend The Dean.

Lessons. Genesis 32^{22-32}: 1 John 1^{1}-2^{6}.

Evensong. Hymn 73, 'For thy mercy and thy grace', Psalm 19 chant 292, Magnificat chant 196, Nunc Dimittis chant 98, Hymn 303, 'Soldiers of Christ, arise', Hymn 79, 'As with gladness men of old', Hymn 81, 'Songs of thankfulness and praise'.

Sermon. The Very Reverend The Dean.

Lessons. Isaiah 60^{1-7}: Romans 15^{8-21}.

MONDAY, Jan. 6. **THE EPIPHANY OF OUR LORD.**

Jan. 12. **1st SUNDAY AFTER EPIPHANY.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. W. Foster.

Mattins. Hymn 595, 'From the eastern mountains', Venite chant 129, Psalm 46 chant 132, Te Deum chant 206, 207 and 203, Benedictus chant 96, Anthem 'From the Rising of the Sun'—*Gose-Ouseley*, Hymn 76, 'Earth has many a noble city', Hymn 220, 'Jesus shall reign where'er the

SERMON.	The Reverend R. C. SYMINGTON.
LESSONS.	Isaiah 42^{1-12}: St. John 4^{1-26}.
5.30 p.m.	Evensong (said).
6.30 p.m.	*United Service at Union Church, Kennedy Road.*

Jan. 19. **2nd SUNDAY AFTER EPIPHANY.** **(Broadcast)**

9.00 a.m.	Holy Communion. Sermon: The Reverend JAMES PONG.
MATTINS.	Hymn 78, 'The heavenly child in stature grows', Venite chant 229, Psalm 27 chant 231, Te Deum chant 179, Benedictus chant 140, Anthem 'Teach me, O Lord'—*Thomas Attwood*, Hymn 329 (T. 245 Wareham), 'O thou who camest from above', Hymn 81, 'Songs of thankfulness and praise'.
SERMON.	The Very Reverend THE DEAN.
LESSONS.	Genesis 34^{1-19}: St. John 6^{22-40}.
EVENSONG.	Hymn 166, 'All people that on earth do dwell', Psalm 36 chant 108, Magnificat chant 122, Nunc Dimittis chant 123, Hymn 26, 'God that madest earth and heaven', Hymn 76, 'Earth has many a noble city', Hymn 192, 'How sweet the name of Jesus sounds'.
SERMON.	The Rev. Canon A. P. ROSE.
LESSONS.	Micah 3^{5-end}: St. John 4^{43}-5^{9}.

SATURDAY, Jan. 25. **CONVERSION OF ST. PAUL.**

Jan. 26. **3rd SUNDAY AFTER EPIPHANY.**

9.00 a.m.	Holy Communion. Sermon: The Very Reverend THE DEAN.
MATTINS.	Hymn 226, 'Ye servants of God, your Master proclaim', Venite chant 127, Psalm 42 chant 128, Te Deum Set I, Benedictus chant 152, Anthem 'Brother James' Air'—*Gordon Jacob*, Hymn 314, 'As pants the hart for cooling streams', Hymn 336, 'Forth in thy name, O Lord, I go'.
SERMON.	The Right Reverend THE BISHOP.
LESSONS.	Amos 5^{6-24}: John 6^{41-end}.
EVENSONG.	Hymn 81, 'Songs of thankfulness and praise', Psalm 43 chant 128, Magnificat chant 48, Nunc Dimittis chant 93, Hymn 220, 'Jesus shall reign where'er the sun', Hymn 262, 'Thy Kingdom come, O God', Hymn 257, 'Glorious things of thee are spoken'.
SERMON.	The Reverend J. W. FOSTER.
LESSONS.	Micah 4^{1-7}: St. John 9.

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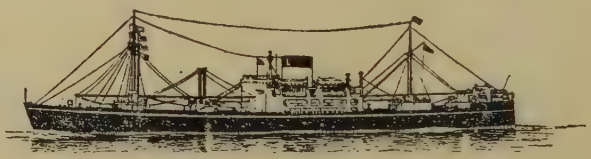

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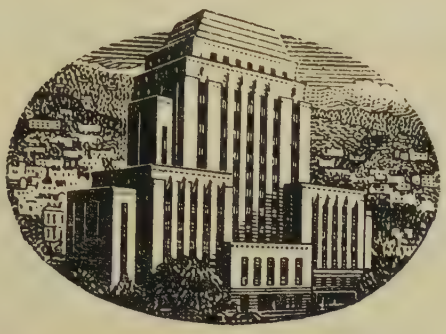

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